7214

A

Funeral Sermon

PREACH'D at

CROSBY-SQUARE, June 4. 1704.

ON THE

DEATH

Of that Reverend and Excellent Servant in Christ

Mr. SAMUEL SLATER.

Who Deceas'd *May* 24. 1704.

BY *DANIEL ALEXANDER.*

LONDON,

Printed by *S. Bridge*, for *J. Lawrence* at the *Angel* in the *Poultrey*, 1704.

BRITISH MUSEUM

THE

Epiſtle Dedicatory.

TO

Mrs. *HANNAH SLATER.*

Madam,

THE Plainneſs of this Diſcourſe, *will ſufficiently Apologize for my backwardneſs to* Publiſh it; *And if* that *hath not ſtill the Force of an* Objection *with me, it is becauſe I pay a greater Deference to the* Judgment *of my Friends, then to my* own, *and had much rather deny* my Self *then Diſoblige* them.

The Epiſtle Dedicatory.

Your *Repeated Requeſt, joined with the Importunity of ſeveral* Worthy Gentlemen, *who on many Accounts, highly valued the Deceaſed, and ſtill Honour his Memory, hath made this Service my Preſent Duty: And if in the Diſcharge of it, I can do Right and Juſtice to the* Dead, *and be Uſeful, and Beneficial to the* Living, *my Pains herein will be abundantly Compenſated.*

You have here the Sermon Preſented you as it was Preached (with little or no Variation) but I thought my Self Obliged, now from the Preſs, *to add ſeveral things unto the* Character, *which I forbore to deliver from the* Pulpit, *becauſe I would not put* My Sickle into anothers Harveſt. *And after all that hath been ſaid, (Yea, tho' much more might have been added) I am Senſible, that I could not have made the leaſt Acceſſion to the real Worth of the Deceaſed, no more then an exact Picture can, to the Beauty of the Face it Repreſents.*

The Loſs you *have ſuſtained,* Madam, *is Confeſſedly very Great. His Death hath at once deprived You of the Comfort and Advantage you Enjoyed in him* as a Husband and a Miniſter. As a Husband, *he did in the moſt Tender and Affectionate manner Sympa-*

thize

thize with You, *under all your Bodily Weakneſs and Infirmities. And as a* Miniſter, *He was always ready to Inſtruct, Comfort, and Encourage you when under any Spiritual Diſtreſs or Exigence. And I mention this, not to Feed or Aggravate your Sorrow, but to Accent your Praiſes; Not to Suggeſt, ſo much as one repining Thought againſt God, who hath taken him from you, but to give you Occaſion to Bleſs God, that he continued him to you* ſo long. *He had* Abraham's *Bleſſing beſtowed upon him, and* you *was a Sharer in it.* His *Life was lengthened out to a* good Old Age. He *was not only* full of Years *in a Natural Senſe; but of* a full Age *in a* Spiritual Senſe, *and* then *it was* your *Duty to reſign* Him, *and* His Intereſt *to be gone hence.*

There are many, that with you, deplore his Loſs, who owed *him the higheſt Reſpect and Love whilſt Living; and they* pay *that Tribute in Grief and Sorrow, to his Memory, now he is Dead. Not only the Church of God in General, but* that Particular Church *of which he was* Paſtor, *hath Senſibly ſuffered by his Death. His Wiſe, Prudent, and truly Chriſtian Conduct, was an* Honour *to the Miniſterial Office, and a great Bleſſing to thoſe whom he was* ſet over in the Lord. *And a Loſs thus Circumſtanced, muſt needs be very great.*

And

And now give me *leave to throw in* my Mite *of* Sorrow *into the Common Treaſury, Which (I doubt not)* You *will admit to be* Real *and* Sincere; *and* others *will be eaſily induced to believe, when I have ſaid, that I had the* Honour *and Advantage to be an Aſſiſtant to him near Eleven Years; In all, which Time not the leaſt Tincture of Jealouſie or Suſpicion Obtained, to hinder our Uſefulneſs, or mutual Confidence; but I was always Treated by him, with that* Unparellel'd Candor, Condeſcending Affability, Indearing Kindneſs, *and* Sincere Reſpect, *which rendred my Work in that Relation, much more Pleaſant and Deſirable then* otherwiſe it would *have been, as is* now manifeſt, *from the quite contrary Treatment I have met with ſince his Death.*

But, He is gone, *Death hath done* that *for* him, *which all* His Prayers, Tears, *and* Conflicts *could not do,* He *is now free from Sin, and Sorrow, Corruption, and Defilement;* All theſe *were left by* Him *at the* Grave's Mouth. *And his Bleſſed Soul is got Free from its Earthly Clog, and Aſcended into* Heaven, *where there is Perfect Purity, Perfect* Harmony, *and Perfect* Happineſs; Where all Tears ſhall be wiped from our Eyes, *and Sin the Cauſe of thoſe Tears ſhall be for ever Rooted out of our Souls.*

One

The Epistle Dedicatory.

One *half of your Self*, Madam, *being thus gone, it calls loudly upon the* other, *to prepare to follow, this is the* Language *of the present Providence, of your declining Age, and growing Infirmities*; Which, *I am Satisfied you* Understand *and follow the* Direction *of. God hath for many Years been training you up in the School of Affliction. You have a long time had a Crazy and Distemper'd Body; But he hath sufficiently allayed that Bitter Cup, in giving you a Healthful and Prosperous Soul. Your Graces have Eminently Thriven under the Weight and Pressure of your Afflictions. That God would Support you under all your Weakness, Supply all your Wants,* Cause all Grace to abound towards you, *both in its Sanctifying and Comforting Influences, and thereby assist you in the doing and suffering his Will, that so you may fill up that* Measure *of Grace and Afflictions he hath Appointed you to, and at last be brought to a* Maturity *and Ripeness for Glory.* Is the Hearty Prayer of,

Madam, your Sincere Friend,
and Humble Servant,

Dan. Alexander.

Some of the late Reverend Mr. Samuel Slater's *BOOKS, Printed for* John Lawrence *at the Angel in the* Poultry.

I. *Vincentius Redivivus*: A Funeral Sermon, Preached *October* 27. 1678. Upon Occaſion of the much bewailed Death of that Reverend and Eminent Servant of Chriſt Mr. *Thomas Vincent*, formerly Preacher at *Maudlins Milk-ſtreet*, London. Quarto.

II. A Sermon preached on the Thankſgiving Day, the 27th of *October*, 1692. at *Crosby-Square*, Quarto.

III. A Sermon preached before the Right Honourable Sir *John Shorter* Knt. Lord Mayor af the City of *London*, at *Grocers-Hall*. Publiſhed by his Lordſhip's Command. Quarto.

IV. A Sermon preached *February* 19. 1692. upon the Funeral of that late Excellent Servant of our Lord Jeſus, Mr. *Richard Fincher*, who finiſhed his Courſe *Feb.* 10. 1692. Quarto.

V. A Sermon preached at *Crosby-Square*, Jan. 8. 1692. upon the Funeral of that faithful Servant of Chriſt Mr. *John Reynolds*, who died in the Lord the preceding 25th of *December*. Quarto.

VI. A Funeral Sermon occaſioned by the Death of Mr. *William Rathband*, an Aged and Learned Servant of Chriſt, and preach'd *October* 13. 1695. at *High-Gate*. Quarto.

VII. *Enoch's* Tranſlation. A Funeral Sermon preach'd upon the Death of the Reverend Mr. *George Day*, late Paſtor of a Church of Chriſt in *Radcliffe*; who died *December* 3. 1697. Quarto.

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A SERMON

On the Death of the Reverend —

Mr. *SAMUEL SLATER.*

Job V. xxvi.

Thou ſhalt come to thy Grave in a full Age, like as a Shock of Corn cometh in in his Seaſon.

THE *Grave is the Houſe appointed by God for all the living:* And it is not more certain, that you now Live and Breathe, then that you muſt er'e long Die, and bid an Eternal adieu to all Worldly Comforts and Enjoyments; If *theſe* do not take their leave of you whilſt you Live, you muſt er'e long Remove and Depart from *them.* This is the unalterable Law and Conſtitution of the Great Ruler and Soveraign of the

World; *His Decree, who doth whatever pleaſeth Him in the Armies of Heaven, and among the Inhabitants of the Earth:* And what he hath Determined and Appointed, cannot be Repealed or Fruſtrate, by any or all the Powers in Heaven or Earth. Whatever difference or variety the Wiſe Providence of God may make in our Circumſtances now; However, ſome may be Rich, others Poor, ſome High, others Low, ſome Admired, others Deſpiſed; yet we ſhall all agree in this, all muſt Die, and lie down together in a Bed of Duſt; And how Welcome and Deſireable will that Houſe and Lodging be, if *that* in a Spiritual, though not in a Natural Senſe, may be truly ſaid of us, *which*, I am fully perſwaded, may *in both reſpects* be Aſſerted concerning our late *Reverend Paſtor*. *Thou ſhalt come to thy Grave in a full Age, like as a Shock of Corn*, &c.

Theſe are the Words of *Eliphaz*, who tho' one of the Friends of *Job*, was moſt forward to Condemn him, and he did ſo upon this falſe and miſtaken Principle, That none but wicked Men were ever afflicted by God in that Meaſure and Degree, that *Job* was, and therefore whatever his Pretenſions to Piety and Religion *formerly* were, the Providence of God had *now* given Sentence againſt him, and had determined *them* to be Feigned and Hypocritical. This raſh and uncharitable Judgment, not only *Eliphaz*, but the reſt of *Job*'s Friends paſs upon him; They judge of his State by his preſent diſorderly Frame, and conclude, that Diſorder to proceed from a Sinful Diſpoſition of Soul, and that it proved him a Wicked Man, tho' extorted from him through the ſtrength and violence of the Temptation; and was only an Evidence of that common Infirmity, which in the like Exigence, others of God's Saints had diſcover'd as well as he. Upon this falſe Suppoſition, *Eliphaz* in the *4th Chapter* proceeds to Reprove and Cenſure *Job*; and in *this 5th*, of which my Text is a part, he Exhorts him to Repent of all his Former Sins, to juſtifie God in all his Proceedings againſt him, and to lay the Blame at his own Door, of whatever was grievous and irkſome to him; and upon his Sincere Repentance and turning unto God (which will certainly be attended with a patient Subminſion to, and bearing of whatever Affliction God Orders) he in

the preceding Context, promiseth him many and great Advantages thereby, and among them, *that* in my Text is none of the least, *Thou shalt come to thy Grave*, &c.

In the Words we have Two things Observable.

1. A *Promise.*
2. An *Illustration of that Promise.*

The *Promise* you have in the former part of the Verse, *Thou shalt come to thy Grave in a full Age*, which is Illustrated by the following Words, *like as a Shock of Corn cometh in in his Season.*

(1.) As to the Promise, there is a double Blessing contained in that, *viz. a full Age*, and *coming to the Grave.* Now both these, under the *Old Testament*, were lookt upon as great outward Temporal Blessings, and their contrary as a Judgment and Calamity; and therefore this is recorded as a distinguishing Favour vouchsafed by God to *Abraham*, that *he died in a good Old Age, an old Man, and full of Years*, Gen. 5. 8. *His hoary Head being found in the way of Righteousness*, his Age might on that Account be very well called *a good Old Age*, and he *was full of Years*, as full as he desired, and as God had Determined and Appointed, and how Easie and Pleasant is it for such a one to lie down and Die, yea, how comfortable a Prospect may Persons have of another World, when even upon the Verge and Confines of *it*, if their Days and Years have been filled up with their proper and special Duty? if in this Sense they are of *full Age.* And as Old Age was promised by God, as a Blessing, and so esteemed by those that enjoyed it, so the contrary to it was threatned, and often inflicted by *him* as a Punishment, the truth of this will appear by that severe, but Righteous Denunciation of God against *Eli* and his Family, 1 *Sam.* 2. 32, 33. *There shall not be an old Man in thy House for ever; and the Man of thine, whom I shall not cut off from mine Altar, shall be to consume thine Eyes, and grieve thine Heart, and all the increase of thy House, shall die in the flower of their Age.* The first Sin entailed Mortality upon the Humane Nature, and the daring Impieties of particular Sinners,

in their own Nature and Tendency, and by the Righteous Judgment of God, bring them to an untimely Death, and therefore we Read, that *bloody and deceitful Men ſhall not live out half their days, in the* 55. Pſal. 23. ver. and, that *the fear of the Lord prolongeth days, but the years of the wicked ſhall be ſhortned,* Prov. 10. 27.

2. It is farther promiſed, *That when Job, or any other true Penitent was thus of a full Age, they ſhould come to the Grave*; or as it is often expreſt in this Book, *They ſhall give up the Ghoſt.* i. e. Their Souls ſhall not be forc'd or extorted from them, but they ſhall, with all Alacrity and Chearfulneſs, yield up and reſign their departing Spirits into the hands of their Faithful Creator, and Merciful Redeemer: They ſhall be willing to die, they ſhall be ſo reconciled to Death and the Grave, as that in a Senſe they ſhall walk and not be dragg'd to it, they ſhall come and not be driven thither.

(2.) You have the Illuſtration of this Promiſe by a Similitude: *Like as a Shock of Corn cometh in in his Seaſon.* Now, you know the Seaſon for the houſing of Corn, is when it is Ripe, when the Sun and Showers, with the Bleſſing of God upon them, have brought it to Maturity; when there is not only the Blade and Ear, but the full Corn in the Ear, and that ripened to its utmoſt Perfection, then is the proper ſeaſon for the gathering it in, it is then at its full Age. And in this Senſe, the Promiſe here recorded, will hold for ever good, and be fulfilled to every Child of God; He *ſhall come to the Grave in a full Age, like as a Shock of Corn cometh in in his Seaſon.* Be it ſooner or later, that a Good Man dies, he comes to the Grave at a full Age: The Infant of Days, if he belongs to Chriſt as well as the Old Man, when he leaveth this World, is gathered as a Shock of Corn in its Seaſon, whether it be in the Spring and Bloom of Youth, that a Gracious Soul Dies, or when Winter hath Snow'd upon his Head, he is, to be ſure, *full of Days*, of a *full Age*, there is nothing wanting to ripen and prepare him for the Glory above. The Grave is never ready for Holy and Gracious Souls till they are ready for it, and when they are ſo,

tho'

tho' they die an immature Death in a Natural Sense, they, 'tis to be sure, in a Spiritual Sense are at a *full Age*. And our Understanding by a full Age, in this place, a fitness and preparedness to Die, a Maturity and Ripeness for that State Death passeth us into, is, I think, sufficiently justified by the Similitude used in my Text, to Illustrate it, and that is a Shock of Corn, and the Season for the housing of that, is not till it be fully Ripe. As God hath Appointed the Place and *Bounds of your Habitation*, so he hath determin'd, when and where you shall lie down in the Dust; and since both Time and Place are under his Determination and Appointment, all that are interested in him, may be assured, that they shall not *come to the Grave* till they are of *full Age*; i. e. till their Grace be so ripened as to be fit for Glory.

These Words thus Understood, suggest to us this plain Doctrinal Truth.

That the Grave is not a frightful, but a desireable Place to those that are of a full Age, *and by Grace ripened for Glory.*

In speaking of this Doctrine, I shall do these Three Things.

(I.) Give you an Account when in a Scriptural Sense a *Holy Person may be said to be of a full Age*, and to be ripe for *Heaven*, as *a Shock of Corn* is for the Garner, *when it cometh in in its Season.*

(II.) Shew you, *that when they are so, the Grave is not then a frightful but a desirable place*; they *come* to it, they willingly commit their Bodies to its Charge, as being assured, that it will faithfully resign up its trust at the general Judgment, when it shall be Re-united to the Glorified Soul.

(III.) Apply it.

To begin with the first of these,

I. To

To give you an Account when in *a Scriptural Sense*, *a Holy Person may be said to be of full Age*, and Ripe for another World, as *a Shock of Corn* is, *that is gathered in in its Season.*

(I.) A Holy Soul is then at *full Age*, *when the time appointed by God for his leaving this World is come*, then, and not till then is the Season when he will be gathered into God's Gardner by Death; for as the Glory and Happiness of the Saints, so the time of their entring into that Glory, is under the unchangeable Appointment of the *Father*. And therefore Holy *Job* calls the time of his departure out of this World, *the appointed time* with respect to *God*, *in whose hands our time is*. Job 14. 14. *All the days of my appointed time will I wait till my change come*, the Period and Close of all our Lives is certainly fixt and determined by the Divine Decree, when the Soul, that belongs to *Christ* shall enter into Glory, and till that comes, there is no Person arrived to a *full Age*, but his dissolution will be defer'd.

It was so with respect to our *Blessed Saviour*; there was a determinate *Hour* for his leaving the World and going to the *Father*; and till that Hour came, *Christ* himself could not ascend to Glory; but was obliged to bear the Burden and heat of the Day; before *this Hour* was come, though his Enemies sought him, and he, at the same time, was in the midst of them, yet no Man laid Hands on him, and the Spirit of God gives this as the Reason of it, *his hour was not yet come*, John 7. 30. And *Christ* himself resolves his Death into this, God's Determinate time was come. *John* 17. *v.* 1. *Father, the hour is come, glorifie thy Son, that thy Son also may Glorifie thee.*

Now as it was with *Christ*, *so is* it with respect to all that are interested in him, they have their time, when they are at *full Age*, and that is, *God's appointed time*; They have *their Hour* when they are to enter into Glory; when they must dislodge from this their Earthly Tabernacle, and pass through the Valley of the Shadow of Death, in order to their taking possession of those *Mansions* of Glory and Blessedness, that *Christ* hath prepared for them. For

this

this Reason also the Apostle *Paul* takes notice of the *time of his departure, being at hand*, which indeed was the time allotted by God when he should die, and leave this World. 2 *Tim.* 4. 6, 7, 8. *For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finisht my course, I have kept the Faith, henceforth there is a Crown of Righteousness laid up for me, and not for me only, but for all them that love his appearing.* Now could any Holy Person before this time come to the *Grave*, he would die an immature Death, let it be when it will; but if God's time be come he is then of *full Age*, how long or how short soever his continuance in this World hath been.

(II.) A good Christian is then at *full Age and ready to die, when Grace in the Soul is come to its full Stature.* When that is fully Ripe, he will then be *gathered in as a shock of Corn in its Season.* There is a certain *Measure* of Grace that every Holy Soul is appointed by God to fill up, er'e he gets to Heaven; I do not say all shall reach the same Measure, for one Mans Measure may be less and anothers greater; but I do not in the least question, but they are all appointed by God to arrive at a certain Measure; And the true perfection of Grace, consists in the Souls coming up to this appointed Measure; and so long as we fall short of such a proportion of Grace, we are not come to a *full Age*, but are unprepared for *Death* and the *Grave*. Now, that all that the Father hath given to Christ may in his time arrive to *a full Age*; He hath given them the Gospel and a Gospel Ministry, and furnished them with a variety of Gifts in order to the ripening of them. *Eph.* 4. 11, 12. *And he gave some Apostles, some Prophets, some Pastors and Teachers, for the work of the Ministry, for the edifying of the Body of Christ, till we all come to the Unity of the Faith, and of the Knowledge of the Son of God unto a perfect Man, unto the measure of the Stature of the fulness of Christ.* There is a *fulness* of Grace treasured up in *Christ*, a *fulness* out of which he is to bestow Supplies upon his People, for the maintaining and improvement of their Grace. *For it pleased the Father, that in him should all fulness dwell*, 1 Col. 19. And why was this God's good Pleasure? The Reason of it is Assigned by the Evangelist *John* 1. *chap.* 16. *ver. That of his fulness we*

might all receive, and Grace for Grace; and this *fulneſs Chriſt* diſpenſeth and giveth out by his Word and Sacraments; which are his inſtituted and appointed Means to bring Souls to the meaſure of the Stature of the Fulneſs of Chriſt, and a Soul thus Privileged and Bleſs'd by Chriſt is at *full Age*, and ripe for Glory.

The Apoſtle *Paul*, being ſenſible how Neceſſary this was for the believing *Epheſians*, he offers up this Prayer unto God on their behalf, that they might *be filled with all the fulneſs of God.* Eph. 3. 19. in the Original it is εἰς πᾶν τὸ πλήρωμα τοῦ θεοῦ, *unto all the fulneſs of God*; i. e. to all that *fulneſs* which *God* by his Appointment hath ordained the Soul to be filled with; ſo that it is here called a fulneſs of God with reſpect to his Ordination; it is a fulneſs, that he hath appointed us to, and a fulneſs alſo, that he muſt impart and beſtow upon us. It is not enough that thou be Holy, but thou muſt arrive to ſuch a Meaſure and Degree of Holineſs, before thou canſt come to the *full Age* of a Chriſtian. The *Truth* of Grace is not ſufficient, but thou muſt arrive to ſuch a Stature in Grace, er'e thou get to Heaven. This Bleſſed Apoſtle had attained to greater Meaſures and Degrees of Grace and Holineſs than the moſt, but he was ſenſible that the Meaſure he was appointed to, was not yet filled up, and therefore *he did follow after, if that he might apprehend, that for which he was apprehended by Chriſt Jeſus: He did forget the things which were behind, and reach forth to thoſe things that were before, and preſs towards the mark for the prize of the high Calling of God in Chriſt Jeſus.* Phil. 3. 12, 13, 14. The ſame Apoſtle alſo takes notice of the great attainment of the *Theſſalonians*, and yet he tells them, that their *Meaſure was not full*, 1 Theſſ. 1. 5, 6. *Our Goſpel*, ſaith he, *came not in word only, but in Power and in the Holy Ghoſt, and in much Aſſurance*; Here was Grace and Eminence in Grace, and notwithſtanding this their *meaſure was not full*, and, that he thought ſo is plain from what you have recorded in the 3d Chap. 10. Ver. *Night and Day praying exceedingly, that we might ſee your Face, and might perfect that which is lacking to your Faith.*

(III.) A Christian is then at *full Age*, *when the measure of his Duty and Obedience is full.* When a Poor Creature hath so Honoured and Glorified God as he ought to do in the Exercise of Grace, and in a close Personal walking with God; when he hath so used and acted Grace, in the Discharge of First and Second Table-Duties as God expects and requires, he is then at *full Age.* For as God hath appointed his People to *such measures* and degrees of Grace in their Souls, so he hath also appointed them to such and such actings of Grace in their Lives. And till this be done, they are not of *full Age*, neither can they be *gathered in by Death* in the right Season. We read therefore *of the fulfilling of our Obedience*, 2 Cor. 10. 6. For there is such a proportion of Obedience, Usefulness, and Service, that we must come up to er'e we leave this World.

Grace is not only a Gift and Favour bestowed by God upon us, but a Talent to be Traded with, and improved by us in our Master's Service; there is a Revenue of Glory due to *God*, from the Exercise of every Grace he bestows upon *Us*; *Thou shouldst, saith Christ to the slothful Servant, have put my Money to the Exchangers, and then at my coming, I might have received mine own with Usury.* Math. 25. 27. This God expects, and this, to be sure, is his end, in Drawing his own Image upon the Soul. *Isaiah* 43. 21. saith God there by the Prophet, *this People have I formed for my self they shall shew forth my Praise*, this is true of the Natural and of the renewed Man, *God hath formed both for himself*, that is for his own Glory, and that God will have from them, and enable the Gracious Soul to render it to him in the Actings and Exercise of Grace. A Man may be an Eminent Disciple of Christ, and yet he may have much Fruit to bring Forth, much Grace to Exercise, and thereby a large Revenue of Glory to bring to God, and till all this be done, he is not come to a *full Age.* There may be some of the highest and most Eminent actings of Grace yet to be exerted by him, such as are often put forth by Holy Souls, when upon the Confines of Heaven, when Grace and Glory are just meeting, and ready to Clasp and Embrace each other, and frequently to

what Exalted and Eminent Strains of Grace doth the Soul at ſuch a time riſe, and till thoſe are over he is not of *full Age.*

(4.) *A Holy Perſon is not at full Age, till all his Work for God is finiſhed.* And till that Particular Work Aſſigned thee by God be done, thy Life will certainly be continued, and Death, and the Grave, can have nothing to do with thee: For, beſides the Obedience we owe to *Chriſt* in common with all other Chriſtians, and the Spiritual Fruit, which all the Saints of God in their Perſonal Walking with Him are to bring Forth, there is other Peculiar Work and Service that God hath for his People to do; it may be to Plant or Water his Church, to bring home or build up his Elect, to bear Witneſs to ſome Truth of God in a Day or Hour of Trial. And until all this extraordinary Work be fulfilled to a tittle, thou art not O Soul at *full Age*, and therefore thy Happineſs muſt be deferred. This Truth may be illuſtrated from Chriſt's own Example; *John* 17. 3. 4. ſaith our *Saviour* there, *Father the Hour is come, Glorifie thy Son, that thy Son may alſo Glorifie thee*; And the Argument with which he enforceth this his Requeſt, you have in the following Words; *I have glorified thee on the Earth, I have finiſhed the work thou gaveſt me to do*; Our Bleſſed *Lord* ſpeaks there of that particular Work God had Aſſigned him, which was the Redemption of Man; and in order to that the making Satisfaction to Juſtice, *and having finiſhed that Work*, he Prays, *Father Glorifie thy Son*: As if he had ſaid, before my *Work* was done, I could not expect the Reward Promiſed, but, *that being finiſhed*, I have now a juſt Right and Claim thereto. He was then at his *full Age*, and therefore ought of right to be inveſted in the Inheritance. And to *finiſh this Work* our *Saviour* Declares, was his Perfection, St. *Luke* 13. 32. And he ſaid unto them, *Go ye and tell that Fox, behold I caſt out Devils, and do cures to day and to morrow, and the third day I ſhall be perfected*, referring therein to his Sufferings and Death. And as it was with Chriſt, ſo it will be with all his Followers, when they have done their Work, (and therein in a Senſe conſiſts Their's as well as our Saviours Perfection) they ſhall then come to the Grave in a *full Age*, and be Rewarded with Glory.

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(5.) A Holy Perſon is then arrived to a full Age, when the meaſure of his Sufferings and Afflictions is full. I need not tell you, that this World is full of Troubles and Diſappointments, and the beſt of God's People have their ſhare of them; They Experience the Truth thereof in one kind or another, and to all theſe they are Appointed by God. This the Apoſtle *Paul* aſſures the *Theſſalonians* of, to Reconcile them to the Croſs, 1 Theſſ. 3. 3. ver. *That no Man ſhould be moved by theſe Afflictions, for your ſelves know, that we are appointed thereunto,* He hath Wiſely and Graciouſly Determined what proportion of Troubles and Afflictions they ſhall bear. The Divine Decree hath Appointed, and the Divine Providence weighs out every Trial or Exerciſe that befalls a Child of God; And therefore we Read concerning the *Crown of Thorns on Chriſt's Head,* of the *Spear that pierced his Side,* of the *Nails in his Hands and Feet,* of the *Gall* and *Vinegar,* that was given him to drink; *ought not Chriſt to ſuffer theſe things, and to enter into his Glory?* Luke 24. 25. *Chriſt's Croſs* was the way to his *Crown,* and he could not wear the *one* until he had born the *other.* And as it was with *Chriſt* himſelf, ſo is it with all true Chriſtians, his Diſciples and Followers, it is Neceſſary for *them,* that they be in heavineſs for a Seaſon through manifold Temptations. *Chriſt* the great *Phyſician* of Souls, beſt knows what ſinful peccant Humour is Predominant in his Servants, and what is the moſt proper Remedy to apply for the removal of it, and how long, and how often the Application ſhould be made. He never did miſtake as to Time or Quantity, not as to time, *Exod.* 12. 41. *Four hundred and thirty years were determined upon that People,* they were to be ſo long Bond-Slaves in *Egypt,* and God promiſed to ſave and deliver them at the end thereof; *And the ſelf ſame day it came to paſs, that the hoſts of the Lord went out from the Land of Egypt.* And the Apoſtle *Peter* Prays on the behalf of the believing *Jews*: 1 Pet. 5. 10. *Now the God of all Grace, who hath called us unto his eternal Glory by Jeſus Chriſt; after that you have ſuffered a while, ſtabliſh, ſtrengthen, ſettle you.* Not only the Affliction it ſelf, but the *time* of its continuance was Neceſſary to theſe Bleſſed Ends; And therefore *that* alſo is under the Divine Conduct and Appointment. And as the time of our Sufferings and Afflictions is wiſely ordered

by God ſo alſo is the Meaſure of them too: *Coloſſ.* 1. 24. The Apoſtle there gives this Account of himſelf when under ſuffering Circumſtances. *Who now rejoice in my ſufferings; and fill up that which is behind of the Afflictions of Chriſt in my fleſh for his Bodies ſake the Church. I fill up that which is behind of the Afflictions of Chriſt in my Fleſh:* i. e. Thoſe Afflictions and Sufferings, which the Purpoſe and Counſel of God had Appointed he ſhould undergo in his Fleſh, for the Truth and Honour of the Goſpel, and the Encouragement of the true Profeſſors of it. *Theſe* he did bear with all Chearfulneſs, intimating hereby thus much to us, that as there was a certain Meaſure of Affliction, that the People of God in general were to fill up; ſo he, and every Chriſtian in Particular, had their Share and Proportion to bear in the Fleſh; but all have not the ſame Meaſure, one hath more, and another leſs; ſome drink deeper of the Cup of Wormwood and Gall, before they come to drink of the Cup of New Wine in the Kingdom of their Father. Some have a heavier Croſs, and they bear it longer er'e they come to wear the Crown. The Burthens and Conflicts of ſome Chriſtians, are much heavier and ſharper then thoſe of others, but all muſt have and bear their appointed *Meaſure* before they can come to a *full Age.*

(6.) The Chriſtian is then at *a full Age, and ripe for Glory, when his Salvation is wrought out,* and ſo long as there is any part of that unfiniſhed, he is ſhort of a *full Age.* This being the Caſe of the *Philippians*, the Apoſtle *Paul* Exhorts them to *work out their Salvation with fear and trembling*, Phil. 2. 12. They were not only to work in order to their Salvation, but they were to work it out; they were to be Active therein till they had brought it to Perfection. I would not be underſtood hereby to mean, that we muſt be our own Saviours, or as if the work of our Salvation lay in our own Hands, or was to be procured and wrought out by our ſelves; No Bleſſed be God we have a better Saviour. The great and important Affair of our Salvation is in a better Hand then our own, in the Hands of Chriſt, and the Pleaſure of the Lord ſhall certainly Proſper in his Hands. *Chriſt* is the Purchaſer, the Author, and the Finiſher of our Salvation from the firſt

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ſtep we take in our Chriſtian Courſe to our obtaining of the Prize, all we do is in his Strength, and by Grace derived from him. On him we intirely depend from the Infancy of our Spiritual Life, till we come to a *full Age*. But tho' our Salvation be not in our own Hands, yet we muſt be imployed and work therein; that is, through the ſtrength of Chriſt, we muſt be found in the Practice of thoſe Duties, and the Exerciſe of thoſe Graces, that concern our Salvation; for it is undoubtedly true, that tho' God made us without our ſelves, yet he will not ſo ſave us. The *Work of Faith*, the *Labour of Love*, the *Patience of Hope*, the *Work of Mortification*, *Self-denial*, &c. And the exerciſing of theſe into a Growth and Increaſe, and thereby the raiſing of them to their juſt Proportion; herein lies the great work of our Salvation, and that muſt be thus wrought out by us, er'e we come to a *full Age*.

2. General. *I come now to ſhew you, that when a Chriſtian is in all theſe Senſes arrived at a full Age*, the *Grave will not then be a frightful, but a deſirable Place to him.* We ſhall *come* to it then, be it ſooner or later, at *a full Age*, and willingly commit our Bodies to its Charge, being aſſured it ſhall reſign up its Truſt at the General Judgment, when theſe *vile periſhing Bodies* ſhall be rais'd *Incorruptible* and *Glorious*, and be re-united to our Glorified Souls. And thus it will be for theſe Three following Reaſons, among many others that might be Aſſigned.

I. *Becauſe the Grave will be a Bed of Reſt to ſuch*, and can it be an unwelcome diſpleaſing thing to the weary Traveller, to lie down and Reſt himſelf? And it is no more to a Gracious Soul to lie down in the *Grave*. This indeed is what Nature reluctſ at. *Death* and the *Grave* are to all Appearance Enemies to it: But the Soul that is Intereſted in *Chriſt*, hath by him this Advantage, that *theſe* are no longer accounted as Enemies, but as Friends. The *Grave* is his Dormitory where he is to Sleep till the Morning of the Reſurrection. *It* hath a Charge committed unto it by Chriſt, and of that it muſt give an exact Account to *him*, *who*, by his lying in the *Grave* hath Sanctified it, and made it a Bed of

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Reſt to Believers. *Job* 3. 17. *There the Wicked ceaſe from troubling, and there the weary are at reſt.* Our Bleſſed *Saviour* enjoied a Sabbath in the *Grave*; And if thou belong to Chriſt the whole time of thy continuance in it ſhall be a Sabbath unto thee. They that *die in the Lord, reſt from their Labours and their Works follow them*, Rev. 14. 14. *They enter into Peace, they reſt in their Beds*, Iſa. 57. 2. A Soul that is deſtitute of Grace, and a Stranger unto *Chriſt*, cannot, but *for fear of Death, be all his life time ſubject unto Bondage.* But a Gracious Soul, one that is come to a *full Age* and Stature in Religion, to ſuch an one *Death* and the *Grave* are become part of his Portion and Inheritance, and reckoned by the *Apoſtle* among thoſe good things, which with *Chriſt* are freely beſtowed upon us. 1 *Cor.* 3. 22, 23. *All things are yours, whether Paul, or Apollos, or Cephas, all are yours, and ye are Chriſt's, and Chriſt is God's. Our Bleſſed Redeemer*, not only conquer'd *Death* and the *Grave* by his Death and Reſurrection, but thereby alſo he hath made it Uſeful and Serviceable to his People. So that *Death* is as a *Sleep* to ſuch; *Them that ſleep in Jeſus*, 1 Theſſ. 4. 14. And the *Grave* through his lying down in it, and riſing again is become as a Bed of Repoſe, to them that are in him.

II. The Grave will be a deſirable place to Chriſtians of *a full Age: Becauſe the Relation, which there is between Chriſt and them, continues when in the Grave.* And a Grave with Chriſt is a Comfortable Place. The Preſence of Chriſt with them, will make even the proſpect of Corruption and Rottenneſs Pleaſant and Deſirable Things. Tho' Death diſſolve the Union between the Soul and Body, it doth not, it cannot deſtroy the Union which there is between the Body and Chriſt, which continues when *that* is rotting in the Grave. The Myſtical Union remains inviolable, when the Natural Union is broken. When our *dear Redeemer* died, the Union between the *Divine* and *Humane* Nature ſtill continued; *That* was united to his Soul in Heaven, and to his Body in the *Grave*, tho' his Soul and Body were ſeparated; ſo when Believers die, the Union between *them* and *Chriſt* is not thereby broken and diſſolved, but their Souls in Glory, and their Bodies, that are mouldring in the Grave, are ſtill United to him. And

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to this Purpoſe it is obſervable, that not only the Perſons, but the Bodies of the Saints are called the Members of Chriſt: 1. *Cor.* 6. 15. *Know ye not*, ſaith the Apoſtle, *that your Bodies are the Members of Chriſt?* And if once *his Members*, they ſhall never be ſeparated from him, for the Body of Chriſt is not a Maimed Body. *Such ſleep in Jeſus*, which holds forth a peculiar Preſence of Chriſt, which is vouchſafed *to*, and continued with Believers when in the Grave. Tho' *Death* and the *Grave* break and diſſolve other Ties and Relations, yet remember for your Comfort, that the Bond of the Covenant Rots not in the *Grave*, they therefore that are within *that Bond*, may come willingly to the *Grave*, and chearfully lie down in that Bed of Duſt.

III. *The Grave, tho' an Enemy, is a vanquiſh'd Enemy, and ſhall deliver up thoſe it now hath in it, with Advantage.* And when thou knowſt, that thou ſhalt not be a Looſer but a Gainer by it, will it not then appear to be a deſireable Place? *It* is a Servant to Chriſt, and a Friend to the Believer, at the ſame time that it preys upon the Body, and Worms conſume and devour it. For there is in the beſt of God's Children a contracted *Corruptibility*, *Weakneſs* and *Diſhonour*; *Theſe* are the proper Prey of the Grave, and *they* ſhall be ſwallowed up *there*, ſo as never more to appear, and we ſhall have no Reaſon to Repine at it; but rather we have cauſe to Rejoice; For the time is coming when the *Grave* ſhall reſign what it now devours, in *Incorruption*, *Honour*, and *Power*. The Body when delivered by *Chriſt* into the *Grave* it *is ſown in Diſhonour, but it ſhall be raiſed in Glory*; *it is ſown in Weakneſs, it ſhall be raiſed in Power*, it *is ſown a Natural, it ſhall be raiſed a Spiritual Body*. And when the *Grave* ſhall have fulfilled that upon the Bodies of his People, which Chriſt (whoſe Captive it is) deſigned *by it*, then ſhall the *Grave*, which hath devoured ſo many, be it ſelf ſwallowed up; and that Promiſe be fulfilled, to the Joy and Comfort of every Gracious Soul. *Hoſ.* 13. 14. *O Death, I will be thy Plague, O Grave, I will be thy Deſtruction.* And the believing Soul ſhall be inabled to Triumph over *Death* and the *Grave*, in the Language of the Apoſtle *Paul* in the 1 *Cor.* 15. 55, 56, 57. *O Death where is thy Sting? O Grave where is*

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thy Victory? The Sting of Death is Sin, and the ſtrength of Sin is the Law. But thanks be to God, which hath given us the Victory through our Lord Jeſus Chriſt.

I come now in the Third and Laſt Place, to make ſome Uſe and Application of the Truths delivered, and may the Spirit of God ſet in with me in this Work.

1. Is it ſo, that all true Chriſtians *come to the Grave in a full Age*, then we may hence infer this truth, *that in a Spiritual Senſe there are no immature Deaths. Chriſt*, who hath the Care of all God's *Elect*, will ſuffer none of them to die before their time. Among *them* there are no abortive Births, neither will there be any immature Deaths. The Chriſtian that dies in the Morning of his Days, and leaves the World in his Youth and ſtrength, it may be truly ſaid of him in a Spiritual Senſe, that he comes to the *Grave* in *a full Age*. If God's determinate time for thy leaving the World be come, if thy Grace be arrived to that Stature he hath Appointed it to, if thy work for God here be finiſhed, and the Meaſures of thy Afflictions filled up, and thy Salvation wrought out then (be it ſooner or later) is the proper Seaſon for thee to *be gathered to thy Fathers*; And till then *Death* and the *Grave* can have no Power over thee.

2. We may farther from hence infer, that the Grave is a frightful and a terrible Place to them that are not of *full Age*, are not Ripe and fit for it. To them that are ready and prepared for the *Grave*, *Death* is a Gain and Advantage, but to them that are not, it is a confounding and tremendous Evil. Tho' for the preſent, the *Grave* ſeems to ſwallow up all promiſcuouſly, the Good and the Bad, and there is no appearing *Difference between him that feareth the Lord, and him that feareth him not* in this Reſpect; yet remember, that when God, the Righteous Judge, ſhall Summon it to Reſign and Surrender all its Dead, he will then make a Manifeſt and *Eternal Difference* between them, when the one *ſhall ariſe to everlaſting Life, and the other to Shame and everlaſting Contempt.* The *Grave* is to the Saints a Paſſage into Heaven, but it

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is as the Borders and Confines of Hell to Wicked Men, and will be an In-let to it. Such Perſons don't *come* to the Grave, but are dragged to it, and are thrown in there as into a Priſon and Dungeon; And Happy were it for them if they were to be Confined there for ever; but out of this Priſon they ſhall have a Releaſe, not in Mercy, but in a way of Juſtice, in order to their being Confined to all Eternity in the Priſon of Hell.

3. Cannot a Grcious Soul *come to the Grave till he be of full Age, then what need have the beſt of Men for the Exerciſe of Patience, during their continuance in this World; where their Trials and Afflictions are lengthened out, and are (it may be) to run parallel with their Lives?* This the Spirit of God, by the Apoſtle, aſſures us of in *Heb.* 10. 36. *You have need of Patience, that after you have done the Will of God, you may inherit the Promiſe.* But how few are there of God's own Children that have their Hearts ſo weaned from this World, and their Affections ſo ſtrongly working towards Chriſt, and Heaven, and Glory, as that they have any need of Patience, or the Exerciſe of it at their continuance here, for here they are, and here they would be, but this is our Sin and Folly if we belong to Chriſt. And where a Soul hath attained ſo far as that he is not only Content, but willing to Die, and longs for the time of his Diſſolution: The Truths I have now ſet before you, ſhould be as ſo many inducements to the Exerciſe of the *Grace of Patience.* Thou haſt Work yet to do for God, and for thy ſelf, thy Graces are not yet come to their Maturity, nor thy Hour come, therefore thy Glory is deferred. But remember, that the Goodneſs as well as the Patience of God is expreſt in lengthening out thy Life, that ſo they Work, and thy Day may come to a Period together, and thou mayſt be gathered by Death, *as a Shock of Corn in its Seaſon.* As ſoon as ever thy work is Finiſh'd, and thou art come to *a full Age*, thou ſhalt immediately ſtep out of the Work into thy Reſt, and until then it is thy Intereſt to have *it* deferred.

Laſtly. *We may from hence infer, That Death is a great Advantage to a Believer.* To him to Live is Chriſt, and to Die is Gain. There are both in Life and Death many peculiar incloſed Priviledges, which believing Souls only are Sharers in. And *as* the Apoſtle *Paul* Prayed, *that Chriſt might be Magnified in his Body, whether it be by Life or Death,* Phil. 1. 20. *So* the Grace and Love of *Chriſt* is Magnified to all ſuch in both; in every State and Condition a Gracious Soul is Happy and Bleſſed. If he lives, he lives to Serve *Chriſt*; if he dies, he dies to Enjoy Him; His Life is Fruitful, and his Death Peaceable. The Grace of *Chriſt* is expreſt and made viſible by him in his Life, and the Glory of *Chriſt* is Enjoyed by him at his *Death*; And to ſuch an one, Death certainly is a Gain and Advantage; and ſo *it* undoubtedly, is to that *Bleſſed Soul, the Reverend Mr.* Samuel Slater, whoſe *Death* gave Occaſion to this Diſcourſe. And the mention of him as Dead, muſt certainly be the moſt ungraetful and afflicting Sound that we could hear. He is Dead—— who under God, was the Inſtrument of the Spiritual Life of many of you, and by whoſe Miniſterial Labours (I hope it may be truly ſaid) we have all been Edified and Built up in our moſt Holy Faith. His Pleaſant Voice will no more be heard by us. We ſhall no more ſit under his refreſhing *Shadow, or again partake of that Fruit from him that was ſo ſweet to our Taſte.* You, of this Congregation, This Place and Pulpit, that have known him ſo long, ſhall know him again no more. But though *Dead he yet ſpeaketh, and his Works praiſe him in the Gate.* He yet Survives in you, that are his *living Epiſtles, written not with Ink, but with the Spirit of the living God, not in Tables of Stone, but in Fleſhly Tables of the Heart.*

This Reverend Perſon had the Honour to be deſcended from a Miniſter, who was very Famous and Uſeful in his time at St. *Katherines*; His Father's Love to the Sacred Office of the Miniſtry inclin'd him to devote his Son to the ſame: For he well knew, that nothing in the World could more Dignifie his Son, and be more acceptable unto God, then the employing him about the Salvation of Souls, which was the Bleſſed end of Chriſt himſelf, in his being a Preacher.

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And in purſuance of this his Father's Deſign, he had an Univerſity Education: For the Solid and Worthy Divines of that Time, ſet themſelves and theirs about ſuch things, as might beſt fit and prepare them for the Pulpit; They did not expect immediate Inſpiration, and therefore had recourſe to Humane Learning, as the uſual and ordinary way of attaining a fitneſs for Publick Service in the Church; and its apt Subſervency to ſuch a Purpoſe, our departed Friend or Father was an Eminent Inſtance of, for by this Means he attained to a very conſiderable Skill in Philological Learning; which he retained to the laſt. He was alſo very well Acquainted with Polemical Divinity, which he made Uſe of, rather to defend the Truth, then to Provoke and Exaſperate the Enemies of it. But his Peculiar and Delightful Province was Practical Divinity, which he felt as well as Underſtood. Thus was he every way Furniſhed and Qualified for Eminent Uſefulneſs and Service, and the firſt Place that was Bleſt with his Publick Stated Labours was *Nayland* in *Suffolk*; in that Candleſtick was this Goſpel-Light firſt ſet up, where it ſpread and diffuſed Light and Knowledge for ſeveral Years, 'till remov'd to St. *Edmunds-Bury* in the ſame Country, to Shine in a higher Orb. And in this Place he Exerciſed his Miniſtry with great Diligence, Faithfulneſs, and Succeſs, 'till diſabled by thoſe in Power, whoſe Spleen and Malignity againſt Men of his Spirit and Temper ſupplied the want of Law; So that he and Mr. *Clagget*, Miniſter with him in that Town, were at the firſt Aſſizes after the Reſtauration of King *Charles* II. Proſecuted, for not reading the Book of Common Prayer, which was Two Years before the Act for Uniformity paſs'd. *Thus early did He feel that Storm*, which on Black Bartholomew Day 1662, drove him and many others *into Obſcurity* for ſome Years, 'till *it* began to be *diſpell'd* by the Indulgence of King *Charles*, and after that of King *James*, but never *totally removed*, 'till that Indulgence was paſs'd into a Law under the Reign of King *William* and Queen *Mary*, of Glorious Memory.

And when the Providence of God, in this way, put any Opportunity into his Hands, for Publick Service and Uſefulneſs, he chearfully Embraced it, and emploied the Talents God had given him for the winning Souls to Chriſt. And I doubt not, but there are many, not only in this, but in other Congregations, who will in *the Day of Chriſt, riſe up and call him Bleſs'd.* His Sermons, both as to the Matter and Stile of them, were admirably ſuited to the great end of Preaching, *viz.* The Edification of his Hearers. His Matter was Solid and Subſtantial, and always Pertinent. His Stile was Apt and Plain, delivered with a Grave Natural Elocution, which ſhewed, that he intended rather the Profit then the Applauſe of his Hearers.

He was Mighty in the Scriptures, and thoroughly acquainted with Practical Divinity, and therefore he enlarged upon moſt Subjects above what is uſual, but always with a uſeful and entertaining Variety.

His Doctrine, (as many of you remember) *dropt as the Rain, and diſtilled as the Dew.* By his gentle and mild but cloſe Application, how often did he Inſinuate himſelf into your Hearts, when you were his Hearers. And as all his aim was to do Good, ſo, I hope, you are all Sharers therein. May the Seed that he Sowed among you produce a Glorious Harveſt.

He was of a Tender Simpathizing Spirit, which render'd him Capable of Diſcharging one part of his *Miniſterial Work* to greater Advantage, and that is *Viſiting the Sick.* Thoſe of you that have been in Pain and Sickneſs, and had the Advantage of his Viſits, may remember the Tenderneſs of his Expreſſions, the fervor and Pertinency of his Prayers; for he had a Singular Felicity of adapting his Petitions to the Particular Exigence of thoſe he prayed for.

His Natural Temper was Excellent and Lovely; And the Grace of God, in him, had rendred *it* much more ſo; Herein he had few Equals, and no Superior that I know of. A chearful Sweetneſs was always ſpread upon his Countenance, and within his Lips *was the Law of Kindneſs.*

In him there was happily conjoined, the Gravity of a Divine, and the good Breeding of a Gentleman; Extremely Condeſcending, and Obliging to all Perſons, eaſie of Acceſs, very Obſervant of all, and of Inferiors, as well as others, greatly ſo.

He was of no Medling Cenſorious Temper, nor did he affect to intrude into the Affairs of others; He did not mind others Vineyards, but took care to keep and dreſs his *Own.* And if the like Spirit and Temper obtained more among us, our Profeſſion would be more Adorned, and the Peace and Union of particular Churches better preſerved.

In ſhort, ſuch was his real Worth and Excellency, that it might much eaſier have been felt, and ſo apprehended, then it can be deſcribed.

He was a diffuſive Mercy and Bleſſing to all that knew him; A bright Ornament to Religion in every Relation, that the Providence of God had ſet him. A Dear and Tender Husband; An Affectionate and Indulgent Father; A Kind and Loving Maſter; A Faithful and Vigilant Paſtor; A moſt Candid and Sincere Friend; A lover ofall his Brethren; And in whoſe Affections, I, my ſelf, (tho' unworthy) had a very large Share.

But

But at last the Embassador is called home, the Faithful Servant gone to receive his Reward, who was by a long continued Weakness weaned from the World, and from Life too, while he Enjoyed *both*.

His Soul was not torn or rent from his Body by any Malignant Distemper or Acute Pains, but sweetly Expired and left the Body, without any appearing Agony at parting. The Thread of his Life was not cut, but gradually wore asunder. The Lamp was not blown out, but Expired, for want of Oil to feed it.

The last time I was with him, when I asked him what the inward Frame and Temper of his Spirit was, he told me, he Blessed God, he had Peace tho' not Joy; *Good Hope thro' Grace*; Supported, tho' not Transported.

And another Brother, who visited him very few Days before he Died, said to him, Sir, You have served God very Faithfully, and you may expect from him great Supports in your Ilness: He Answered, It is true, but God owes me nothing, he is not in my Debt. And being told again, there were many excellent Promises for him to lay hold upon: He Answered, But God must give me the Hand to lay hold upon them with.

He was greatly favoured by God, that during his long Weakness, Satan was never let loose upon him; but he enjoyed an undisturbed Peace and Tranquility within: His Grace shined to the last. But alas! The Lamp is now extinct by Death, that did once so brightly Burn; tho' it is some alleviation to our Sorrow, that so bright a Sun shined to the very Evening, and that at last it set in Beams.

I shall conclude with a double Exhortation.

1. To you that were his Relations.

2. To you that were his Congregation and Charge.

1. To you that were his Relations. And tho' your loſs be Great, you have no Reaſon on that Account, to abandon your ſelves to immoderate and exceſſive Sorrow, for Conſider, that tho' his removal, by Death, be your Loſs, it is his Gain. You are hereby deprived of his Converſe and Company, which was ſo Pleaſant and Beneficial to you, but that is to his Advantage, for inſtead of Converſing with you, he now enjoye Communion with God, and Chriſt, and the Bleſſed Spirit, whom he ſo dearly Loved, and ſo faithfully ſerved. You have Cauſe to Bleſs God, that you deſcended from, or were otherwiſe Related to ſo Excellent a Perſon: One, who by his good Inſtructions given to you, His Pious Examples ſet before you, and theſe joined with daily fervent Prayers for you, were greatly for your Advantage, while he lived; and will, I doubt not, entail farther Bleſſings upon you now he is Dead. Bleſs God that he continued this Mercy to you ſo long, and may you by Grace be enabled to make the beſt improvement of his Removal hence. His Life was your Comfort and Advantage; May his Death be much more ſo, by your being quickned to greater Care and Diligence in preparing for your own. You *will go to him*, He *ſhall not return to you.* Remember and Obey his good Inſtructions, tread in his Steps, be you Followers of him as he was of Chriſt; and then, as his was, ſo will your end be Peace.

2. I would addreſs my ſelf to you of this Congregation, who were his Charge.

You have loſt a Faithful Diligent Laborious Paſtor, who *watcht for your Souls as one that muſt give an Account.* One who Studied, Prayed, and Preaced with a Sincere Aim and Deſign to further and promote your Sanctification and Salvation, to ripen you by Grace for Glory; to bring you to a *full Age* as Chriſtians, that ſo when you ſhall be *gathered to your Fathers* by Death, you may *come to the Grave, as a Shock of Corn cometh in in his Seaſon.*

He

He is now, by the Order of his Great Lord and Maſter withdrawn, gone from his Work to his Reward. You are no more to Enjoy the Bleſſing you once had in him. Be humbled that you did not better improve his Labours whilſt you enjoied them, and remember that the Talents Miniſters are intruſted with, are for the Peopies Advantage, and whilſt they Trade with, and employ them among you: If you are not Gainers thereby, it is your great Sin, and God will call you to an Account for it another Day. My *Hearts deſire and Prayer to God for you is*, that this Dark Providence may be Monitory and Inſtructive to you, and tho' it hath ſmitten the Shepherd, may it not ſcatter the Sheep; May it not divide you from, but Unite you to each other in the ſtricteſt Ties of Chriſtian Brotherly Love and Affection.

And to that end, I would Exhort you in the *Words of the Apoſtle* Paul, Coll. 3. 12. *Put on therefore, as the Elect of God: Holy and Beloved, Bowels of Mercy, Humbleneſs of Mind, Meekneſs, Long-ſuffering, forbearing one another, and forgiving one another.* And may that Unanimity and Concord appear among you in all your Reſolves, as may beſpeak you Members of a Church of Chriſt, that once had ſo Excellent a Paſtor, yea rather, which may Evidence you to be the real Members of Chriſt's Myſtical Body.

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FINIS.